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## FOLK-LORE SCRAP-BOOK.

DAKOTA LEGEND.—“The Messenger,” of Worcester, Mass., July 28, 1888, contains what purports to be a Dakota legend of the Creation, ultimately derived from a missionary, Father Bushman. It exhibits a mixture of the teaching of the priest with Indian myth. If any part of the story is not free invention on the part of the Indian narrator, but of genuine Dakota origin, it may be suspected that it formed part of the myth of some Bear gens, and not of the whole Dakota nation.

According to this narrative, among beings created by the Great Spirit, the most perfect were bears. There were two bears living together, an elder and a younger brother. The elder persecuted his weaker brother, and took away from him his share of the wild plums on which they fed. The Great Spirit took pity on the younger brother, and promised him that if he ceased crying he would make him his brother’s master. The younger ceased weeping, and fell asleep; on which the Great Spirit changed him into a man, and also took a bone from his fore-arm, out of which he made a female helpmate like himself. As the little bear was told by the Great Spirit not to cry, Indians do not shed tears. When the little bear, having become a man, saw his helpmate, he rushed to embrace her, but the Great Spirit forbade it as immodest; wherefore Indians never caress their wives in public. The Great Spirit now told the younger brother to walk on two feet in order to show his superiority, and at the same time forbade him and his mate to eat plums, which had been the cause of the original trouble. The elder brother, seeing his brother’s beauty and upright walk, became jealous, and attempted to beat him, but found the latter his superior in force. Therefore, he resorted to artifice, picked some fine plums, and offered them to his brother, who declined, pleading the prohibition of the Great Spirit. The bear now went to the female, and showed her the fruit; when she was told that her husband had formerly partaken of the fruit, she accepted it. On account of this disobedience, the Great Spirit made her the slave of her husband. He also drove the bear into the mountains, and forbade him in future to associate with mankind.

## NOTES AND QUERIES.

AT a late meeting of the Council of the Folk-Lore Society, London, much interest was expressed in the advance of the study of Folk-Lore in the United States, and the Honorary Secretary was deputed to express the satisfaction felt by the Council in the progress of the American Society. The Folk-Lore Society, established in 1878, was the first of the European organizations of the sort; and, as was stated in the first number of this Journal, must be regarded, in an especial sense, as standing in a parental relation to the American Folk-Lore Society.